Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, SEPTEMBER 17, 1831. NO. 38.

RELIGIOUS MISCELLANY.

RELIGIOUS INSTRUCTION OF CHILDREN.

From a little work just published called *Letters to a Mother*, a notice of which will be found on our second page, we copy some excellent remarks.

The mode of giving religious instruction must, it appears to me, vary with every child; experience teaches that there has been no approved method discovered, by which a child must inevitably learn to be religious. This great lesson of life, which is learnt but once, differs with every human being, though the end to be gained is one and the same with all.

But to become effective instructers we must have thoroughly learned ourselves, and the difficulty of giving instruction oftener lies here than we are aware of.

We must first school ourselves and endeavor to recollect our own deficiences, before we approach the subject in relation to children. We must make an effort to break through the barriers of habit and education, and return to the true source, and in the simplicity of children ask what it is we are to impart to them, and learn from him who took little children in his arms how we are to lead them in his steps.

Is it not true that there is a vagueness in our own minds upon the subject, a mysterious impression, an indefinite something we connect with the word religion, that takes from us the capacity of giving simple and clear ideas of it to children; and are we not often so overwhelmed with its magnitude and importance, and so desirous to give some worthy notion of it to our children, as to overlook the means by which such an end is to be gained? In our aspiring views we forget, that the ladder which reaches to heaven is fixed on the earth, and that the lowest steps must first be taken before we can reach the summit.

In teaching a child religion it appears to me we should follow something of the method we pursue in assisting them to talk, and remember that it is their native language, which they will learn in the purity in which they hear it spoken. We do not sit down and say how we will teach our children to speak, and ask when and where it is best to begin, and return to our grammars to give them a regular course of instruction for acquiring a language; but we let them pronounce any word that seems the best adapted to their organs, and remember that if they can pronounce one word, they will in time be able to pronounce more, and our perfect faith that such will be the result prevents an unwise haste on our part, which would retard rather than advance the child in its efforts. We instinctively leave them to choose for themselves the sounds upon which they will practice and gain strength for greater efforts. If our religion was the daily and hourly accompaniment of our thoughts and desires, the language of our hearts—should we not find a way of teaching it to our children as simple and direct as the unthought of method we pursue in teaching them to talk? A mother does not take pains to recall what were the words her first child said in order to assist her second one in his attempts for the same end; she knows that his hearing is perfect; and feels no solicitude that he will not catch in some order the sounds that are continually meeting his ears.

I do not mean to say by this that a child will as infallibly learn the religion of his parents as he does their language; for experience teaches the contrary, and a strong reason against it is, that children are not apt to learn what they do not comprehend.—There is so much that is contradictory in what they witness upon the subject of religion, such a want of truth, that they are not interested. The questions they so often ask of 'what for?' and 'why is it?' which they love to have answered on other subjects, gain to them little satisfaction on this, either in what they see or hear. A child will learn what he understands, and be more likely to acquire the language in which the every-day concerns of life are expressed by his parents, than a foreign one in which they may read and instruct, even if he heard the latter oftener than the former.

I am aware that the illustration I have used does not hold good in all cases, nor do I recommend that nothing more should be done for a child's religious instruction than there is for teaching *him* to talk. But the ground I have taken seems to me a safe one, one upon which we may stand with hope and trust that the divine favor will aid us in our efforts to place our children in the way to gain their heavenly inheritance.

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Those who doubt the truth of the ground I have taken may bring forward the children of clergymen as an instance that little is done by example. This argument has no weight unless it be proved that the domestic life in a clergyman's house reaches the standard which he holds out in the pulpit. This does not necessarily follow. It must be remembered that the altar to which the children daily come is in the home of their mother's heart; and if this is not right, how are they benefitted by the fact that they have a minister for their father. Experience shows that clergymen's wives are no better than physicians' or merchants' wives; neither has it been proved that clergymen are necessarily better men and better fathers than other men. They themselves will tell you that the religion they preach may have equal power in any station; and that the outward forms which they habitually observe at home do not necessarily insure those results that come only from the worship in the inward temple of the heart. I think I could prove why the life of a clergyman is no security that his example at home should be one that would attract his children and interest them in the subject of religion; and I do not feel from this fact at all shaken in the ground which I have assumed.

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Some parents are disturbed because they cannot give to their children any correct notions of the Deity, and are often shocked at the questions they ask and the remarks they make. I see no sufficient cause for this anxiety. Why should a parent be disturbed because the sublimest conception of which the human mind is capable cannot be conveyed to a child before he is conscious that he himself possesses a mind? Suppose that any one should succeed in giving some adequate notion of the Deity to a child, how is he to make use of this knowledge, how is it to benefit him, till he has learnt through his own experience in some measure to appreciate it? It appears to me we should do the child much more good by telling him of some of the attributes of the Deity as coming under his daily notice, though in but a faint light. Let him see and feel what is justice, benevolence, truth, and love, let him learn to be moved by them first, and then we can take him a step farther, and so on till his mind shall naturally be raised to the source whence all he has learnt to love proceeds. He must first learn that he has a mind himself, and that there is a part of him that thinks, and loves, and knows, which neither he nor any one has seen, before he can form any true idea of his invisible Father; and before he is told to love this invisible Being whom he has not seen, he must learn what it is to love his brother whom he has seen. I do not agree with some people, that religious instruction should be left till a child is sufficiently advanced to gain perfectly correct notions upon the subject. I think it highly important that some idea of our connexion with an invisible power should be early received into their minds, that they should feel 'there is a power that none of us can see.' But I would not be anxious to give this idea a doctrinal form. I would take pains to put children in situations where they would be likely to feel that an invisible hand had been employed. I would show them the starry heavens, and let them catch by sympathy the awe and delight with which they inspired my own breast, and wait for them to ask something of their story, before I undertook to give them any explanation, which might interrupt their reveries that were perhaps carrying them far beyond any ideas I could give them.

When I say a child should not be *taught* religion, but be so educated as to *become* religious, it expresses what I mean. In the one case we are ignorant of what is their own of how much has reached the heart; in the other case what they do possess has grown with their growth and is rooted in the heart whence it first sprung, where it will endure to the end and spring up into everlasting life.

EXTRACTS FROM THE WRITINGS OF SYDNEY SMITH.

This gentleman was for many years known to the literary world as one of the writers in the Edinburgh Review; and within his own profession as the author of two or three volumes of sermons. He still, as we believe, though in advanced age, retains his high reputation as a preacher in London and in other pulpits of the English Establishment. Notwithstanding the flippant and absurd criticisms of a writer, who published under the name of Onesmus more than twenty years since some ridiculous sketches of the style and character of the prominent clergymen then in England, Mr Smith is a nervous writer, and a serious, useful preacher. From his printed sermons we select the following extracts.

MORALITY OF THE GOSPEL.

The most practical book, that ever was written is the gospel; and the great point, where it differs from human morals is, that human morals say,—do so for present convenience, and the gospel says,—do so for eternal reward.—Human morals say,—do so, because it has appeared to wise men to be the best rule of life;—the gospel says, do so, because it is the will of God: they both say, do it, but they differ in the authority and the motive, as much as Omniscience differs from frailty and eternity from time.

The only way to know Christ is, not to make our notions his notions, or to substitute any conjectures of our own as to what religion ought to be, for an humble and faithful inquiry of what is.

UTILITY OF MEDITATING ON DEATH.

Meditation on death aggrandises the mind, as the near approach of death itself is commonly seen to do. For, though men are accused of *acting* on their death-bed, they usually act greatly and evince an heroism, of which their lives have afforded little or no symptom. For what are the last scenes we witness of dying men? A forgiveness of injuries, which should have been forgiven years before; an avowal of faults, which should have been avowed and rectified before half the race of life was run; a confession of Christ, who had been denied before the world; sudden and sublime flashes of wisdom, piety, and magnanimity, which bear no relation to the previous life, but indicate how awful and how omnipotent are the warnings of death.

ON RICHES.

It is hard, says Christ, for them that trust in riches to enter into the kingdom of God. For this, among other reasons, that he loves the kingdom of the world too well. Death is very terrible to him that is at ease in his possessions.

And they who are not reminded of the wretchedness of existence by their sufferings, who are born to luxury and respect, and sheltered from the various perils of poverty, begin to forget the precarious tenure of worldly enjoyment, and to build sumptuously on the sand. They put their trust, as the Psalmist says, in chariots and horses, and dream they shall live forever in those palaces which are but the out-houses of the grave.

In fact, there are very few men who are capable of withstanding the constant effect of artificial distinctions. It is difficult to live upon a throne and to think of a tomb. It is difficult to be clothed in splendor and to remember we are dust. It is hard for the rich and prosperous to keep their hearts as a burning coal upon the altar, and to humble themselves before God as they rise before men.

But what are the duties of the rich? The command of our Saviour to the young man, to go and sell all he had and to give to the poor—as it was intended only for the interests of the gospel and the state of religion at that period, cannot be applied to the present condition of mankind. To preach such doctrine in these latter days, would, I am afraid at best be useless. Our object is to seek some fair medium between selfishness and enthusiasm. If something of great possessions be dedicated to inspire respect, and to preserve the gradations of society, a part to the real wants, a little to the ornaments and superfluities of life, a little even to the infirmities of the possessor, how much will remain for the unhappy, who ask only a preference over vicious pleasure, disgraceful excess and idle ostentation.

For the pride, which is contracted by the contemplation of little things, there is no better cure than the contemplation of *great* things. Let a rich man turn from his own pompous littleness, and think of Heaven, of eternity, and salvation. Let him think of all the nations that lie dead in the dust, waiting for the trumpet of God. He will smile at his own brief authority, and be as one lifted up to an high eminence, to whom the gorgeous palaces of the world are the specks and atoms of the eye.

[For the Christian Register.]

HINGHAM (FIRST PARISH) UNITARIAN ASSOCIATION.

Mr Editor,—Believing that a knowledge of the efforts, which the friends of Liberal Christianity are making in every quarter, to maintain the doctrines which they profess with efficiency and zeal, may tend to encourage others to similar exertions, I send to you for publication, if you think proper, an account of the proceedings of the First Parish Association in Hingham, auxiliary to the American Unitarian Association.

The annual meeting of this auxiliary association was held in July last, and was attended by the congregation generally. At that meeting the following Report was presented from the Standing Committee.

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The Executive Committee of the First Parish Association of Hingham, auxiliary to the American Unitarian Association, respectfully report;

That the number of members of this association, who agreeably to the constitution have paid their annual subscription, is twenty one; and that the sum of thirty six dollars has been paid over. for the last year, to the Treasurer of the General Association.

The tracts received have been highly instructive and interesting, and in our opinion richly worth the amount of our annual subscription, so that our membership in this association, instead of being a tax, affords an ample remuneration. We have only to regret, that our neighbors and friends around us have not more generally participated in the pleasure and benefit they afford. Lest we should appear to be engaged in exciting partizans or gaining proselytes to our religious opinions, we have refrained from exertions to increase our number. We have endeavored to conduct our affairs agreeably to the principles of the Association to which this is auxiliary, on principles averse to all interference with the freedom of individuals or with the rights or even the preferences of those whose opinions differ from ours. The religious tracts we have patronized, we have considered by no means of an exclusive character, but such as might be read with improvement and great satisfaction by Christians of every name. At least they have been such as, in our judgment, are well adapted "to diffuse the knowledge and promote the interests of pure christianity."

This association was formed in 1826, the *first* auxiliary to the American Unitarian Association. Agreeably to the recommendation of that Association it was limited to this Parish. And it is a fact to which we advert with pleasure, that to the First Parish in Hingham history gives the honor of having been the first in this land to embrace the leading doctrines of Unitarianism, or of Liberal Christianity as it is sometimes denominated. The church and parish, with which we areconne cted, have continued nearly two centuries in the regular observance of the Christian ordinances and in an almost entirely uninterrupted enjoyment of the peaceful influence of religion. To all controversy respecting the *doctrines* of religion, either among the people or between the people and their ministers, both ministers and people have been strangers. In the moral, civil, and social duties of life, no people of our land, we believe, have been more regular, exemplary or peaceful than the people of this town. Within a few years we have observed with painful regret, some indications of change in these respects. There have been exerted influences in a manner to cause contention and division among us, and tending to change all the sweet charities of life into the gall of bitterness.

We cannot but view such circumstances as imperiously demanding of us increased efforts for self defence and self preservation. We cannot but deprecate most solemnly all measures of sectarian influence to alienate husbands and wives, parents and children, or members of the same communion in churches, or worshippers uniting around the same altar in the bonds of holy charity, or to alienate the people from their pastors. We consider such measures as tending to the subversion of all Christian institutions and to bring upon our community consequences most unhappy.

We therefore appeal to those with whom we are connected by sacred ties to aid us in resisting what we believe to be great error, by the more general diffusion among ourselves, and our fellow parishioners, of such religious knowledge as may be best adapted to guard all against the evils of discord and uncharitableness. Zealously engaged, as in our opinion we ought to be, in measures of self-preservation, we would with equal vigilance guard against any measure infringing on the rights of others. We would give no countenance to a proselyting zeal, that would trample on the just and equal laws of the gospel to build up a party.

We do not believe that anything but delusion can be promoted by measures inconsistent with the great principles of equity and charity. We hold not to any such religious liberty in individuals as would disregard the plain and positive precepts of religion, or would break up the foundations of orderly and peaceful Christian communities for sectarian purposes. We wish not to circulate tracts or religious publications of such tendency. In aid of our views and designs we solicit the general approbation and countenance of the members of the First Parish in Hingham, that the benefits of this association may be more generally diffused. On the principles of good economy, we think that the preservation of our domestic peace and our mutual friendship and charity as parishioners will amply compensate us for an annual expense of one dollar each, in addition to the personal benefit and pleasure we receive in perusing and possessing every month tracts, composing in the course of a year a volume containing a treasure of information highly valuable. It cannot and ought not to be disguised, that strifes and divisions concerning religion not only chill and destroy the holiest affections in domestic life, but they bring oppressive burdens on communities ill able to bear them. The friends of religion therefore are bound to consider whether divisions will not result in the prostration of our religious institutions, rather than in their advancement. The contest among us at the present day is not to be viewed as one between Christians and Pagans, but as a contest between Christian and Christian; it is a contest in which all the parties may fall, or in which all must suffer loss of that which is of higher value than treasures of wealth. Wherever that influence spreads, give it what name we please, that produces among Christians a spirit of censoriousness and denunciation, we fear that its path will be filled with moral desolation. Your Committee are unable to devise any measure of precaution against such influence, at once effective and giving no cause of offence, other than the diffusion of the knowledge of pure Christianity according to the plan of this association.

In behalf of the Committee,

J. Richardson.

Hingham, July, 1831.

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The above Report was unanimously accepted. The following resolution was then submitted by Rev. Joseph Richardson.

Resolved, That it is particularly incumbent on the members of this auxiliary association to make every honorable effort to diffuse the knowledge of Liberal Christianity.

Rev. Mr Richardson and S. Lincoln, Jr. Esq., addressed the meeting in favor of the resolution, which was unanimously adopted.

Caleb Gill, Jr. Esq. moved that a Committee be appointed to receive the subscriptions of such persons as wished to become members of the association, and addressed the meeting in favor of the motion.

A Committee was appointed agreeably to the above motion, who reported at an adjourned meeting, on the fourth instant, that they had obtained thirty six new members, making in the whole fifty eight members, including the Pastor constituted a life member by the ladies of his parish.

At the adjourned meeting it was

Voted, That Rev. Bernard Whitman, of Waltham, be invited to deliver an Address before this auxiliary association in October next.

The officers for the ensuing year are the following, viz.

James Stephenson, Esq. *President.*
Solomon Lincoln, Jr. Esq. *Secretary.*
Rev. Joseph Richardson, Jotham Lincoln, Esq. Mr Albert Fearing, } *Standing Committee.*

It will be perceived at once, by any person of reflection, that this association are doing no more than is practicable, even without much effort, in most of the societies in the vicinity of the capital. From many of them much more should be expected, and it is believed, that the fruits of exertion in all cases will be domestic peace, harmony, and united zeal to establish on strong foundations the institutions of Liberal Christianity.

It was the belief, that the example of the first auxiliary to the General Association, established in one of the most ancient churches of the commonwealth, and upon principles early expounded to them by the venerable Gay and other learned teachers, might make some useful impressions, which induced me to prepare this sketch.

Yours, —— ——.

[For the Christian Register.]

SPIRITUAL WORSHIP.

Mr Editor,—Are the popular teachings of the pulpit, at the present day, calculated to make men spiritual and therefore acceptable worshippers?

In the Holy Scriptures, both the Old and New Testaments, men are commanded to worship God —to worship him for his infinite power and goodness—as the Creator of all things and the Father of spirits. Man's relation to God is held forth as the proper ground for worship. Men are taught also that worship rendered to God, to be acceptable, must be spiritual—an offering of the soul and not an outward act alone—spiritual, because he who is thus worshipped "is a spirit," and can accept no other offering than a spiritual one. Is the popular preaching of the present day calculated to teach men to render a spiritual worship? Is it calculated to convince men that outward acts avail nothing if unaccompanied by a devotional spirit? Or is it calculated to impress men with the idea, that a certain set form of outward acts and compliances *alone*, is sufficient to secure favor with God and their soul's everlasting salvation? The latter surely is the fact. We do not, however, charge their teachers with a desire to deceive—far from it. We believe, rather that they do not see—that they are far from being aware of this fatal tendency of their well meant instructions. But the tendency is, nevertheless, obvious and certain. None deny that these outward expressions of worship are proper and necessary *as expressions*—but that they *constitute* true worship all reason and scripture deny: outward forms and observances, however rigorously adhered to, without an accompanying devotional spirit cannot be true worship, and therefore are not calculated to benefit the individual who performs them; nor can they be such as God requires, for all are commanded to worship him 'in spirit and in truth'—or in a true spirit of devotion.

And why is not the popular teaching of the present day calculated to create and nourish this spirit of devotion? The true answer is—*because the teachers do not use spiritual means and motives.* They use weapons of anger, wrath, and revenge, and not the subduing means of benevolence and love. They compel and drive—not invite and importune. They excite the fears, without drawing out and bringing into action the better affections of the soul. They appeal to the passions and leave the understanding and the conscience neglected—as if ignorant that no permanent effects can be wrought upon the soul, till the understanding be convinced of the excellence and importance of truth and the conscience affected—till the affections become engaged—till the whole soul, with all its mighty powers, each performing its proper function, enlist its energies in the great and glorious cause of Christ. Thus they approach the human soul at the wrong point; they reverse the only proper order in which men can be won to Christ. Hence so few, who are found bearing the general fruit of the gospel; hence so few, who are what Christ commanded his followers to be—"perfect,"—i. e. fulfilling all their duties as Christians and as men. Nor can we expect a better state of things so long as men are compelled to obey from fear and not from a sense of duty and conscience; so long as men obey--not because God commands obedience on their part and it is therefore their duty to render it—but for fear of future punishment—for fear of burning forever in the "lake of fire and brimstone," as the figurative language of scripture describe it. Fear! This is the dreadful impulse that bends men like reluctant

slaves under a cruel taskmaster to perform their set round of duties. And I ask what merit there can be in such obedience as this?—the offspring of slavish fear. How can a soul be made better by performing any given action from fear? God requires a willing, cheerful, hearty obedience. His command is, "son, give me thine heart." Now who can expect the true and genuine fruits of the religion of Christ in the lives of its professors so long as this strange and unnatural method is used to win men to embrace it? It is said, and I think with truth, that any form or practice of religion is better than no religion; and it appears to me that this state of the soul in which a greater part of the christian community are, is but one step, practically, from total darkness towards the light of truth. And how I ask, is the present method of pulpit teaching calculated to impress right ideas of duty and religious worship—to heighten the tone of moral and religious feeling in the community? The truth is this,—Religion must remain where it is—it is absurd and vain to expect or hope for any improvement, for any more correct and rational views of its doctrines and spirit, so long as the present method of teaching it is employed.

It is true that the weapons of wrath were used to draw the sensual Jews and idolatrous Gentiles from a most degraded to a better condition. Their fears were excited; motives were used with them which could reach their case and have effect. This was the only method by which they could be influenced. And why? Because they were sunk in the lowest ignorance and had totally lost the image of God and the spirit of true worship in their souls. Religion *must* then have been presented to them by sensible images with which they were familiar, and the dreadful consequences of disobedience described by some sensible external punishment. Their minds and feelings were to be educated in these first rudiments of religion, to prepare them for the essential and spiritual doctrines afterwards. In those times and in that condition of morality it would have been utterly vain to present a spiritual religion for acceptance. It would, to them, have been a senseless and unmeaning tale. God gives light and knowledge to the world as it can receive it. This is the wise plan that he has always used. The Jewish religion was to draw them from idolatry and prepare them to receive the Christian religion. The Christian religion was first grafted upon the minds of those who embraced it, by means much like those used by the Jewish teachers. Christ and his Apostles both submitted to this method as the only effectual and practicable one. It was by a slow and critical process that the spiritual nature of the new dispensation was unfolded. The greatest prudence and precaution were necessary that its new and then incomprehensible truths should be dispensed just in proportion as their disciples were able to receive them. This was the method which Christ pursued in all his ministry as is proved by his own words, when he said to his disciples—"I have yet many things to say unto you, but ye cannot *bear* them now." Paul does the same when he makes himself "all things to all men;" also, when he says, "I brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I have fed you with milk and not with meat. For hitherto ye were not able to *bear* it, neither now are ye able, for ye are yet carnal." Here is sufficient proof of what was the manner of teaching used by Christ and his apostles—that they accommodated their preaching to the audience which they addressed—that their mode of presenting religious truth differed according to the state of religion and morals among their hearers—and what other method can a judicious and faithful minister use now? Shall he address an enlightened Christian community of the present day in the same style and in the same language as he would a company of heathen idolators who had no sense of God, of duty and religion? Has the Christian religion done nothing during eighteen centuries to enlighten the souls of men and fit them for more spiritual food?

The scripture says, "The fear of the Lord is the *beginning* of knowledge." First fear and afterwards love—this is the true Christian education. No judicious mother will feed an infant on food that is fit only for adults, nor will any person continue to treat his child as he approaches to maturity in the same manner as he did in earlier years; lest he retain the weakness and imbecility of infancy and be found destitute of that mental and bodily vigor which constitute a manly character. Just so in forming the christian character and the spiritual man. The food must be given as the recipients need and demand it.—The excellencies and spiritual truths of the blessed gospel must be unfolded and dispensed as the religious character improves—as the spiritual man increases in understanding and stature. In the gospel, will always be found a sufficient supply of spiritual truth for the wants of the spiritually needy. Half its glories and excellencies are not yet comprehended. It constitutes a field in which the soul may expatiate, may expand and improve its powers and never lack wherewith to satisfy its desires. The gospel is a gift of everlasting endurance, an inexhaustible fund of truth. No human soul will say that it has searched through it, comprehended it and discovered all its excellencies. Who, then, in view of all these truths can teach a company of immortal souls, committed to his care, that a few set rules—the subscribing a number of unmeaning articles of a creed, with a punctilious regard to the ordinance of the sabbath and the supper constitute all that is required of a christian, and that so long as he continues to do this he need not fearthe punishments of hell hereafter?—that a compliance with these set rules is to purchase the rewards of heaven? Who cannot see that such assurances as these are a deathblow to all religious improvement and in fact to all disinterested, benevolent feeling? I attended a lecture of a popular preacher a few evenings since. His subject was the sin of intemperance. The only arguments that he used to reclaim the intemperate and to keep others temperate were these,—the certainty that all intemperate men would finally be cast into hell, and the probability of spontaneous combustion of their bodies. We hail with joy every means devised to destroy the "monster Intemperance," but we are sorry that a minister of the gospel could not find more efficient weapons to wield in so glorious a cause.—D. H.

[For the Christian Register.]

"THESE FOUR DAYS MEETINGS."

Mr Editor,—I read a long communication in your paper of Sept 3d, containing many very plausible and indeed pretty weighty objections against "these four days meetings." But it was hardly fair in the writer not to mention some of the good that comes out of them. Now as I know a little of this from recent experience, I hope you will give what I have to say on this subject a place in one corner of your paper.

1. They serve to revive what we call religion in the places where they are held. When religion begins to flag in our parishes, and that zeal which the minister with great pains had produced, I mean a zeal to go to religious meetings and warn people against wicked Unitarians, and their dangerous books and dangerous preaching,—I say dangerous because they are so reasonable, and we all know that the reason of beings totally depraved must lead them wrong,—when this zeal begins to grow cool, what better way to revive the heat and wake up the drowsy folks, especially if the minister has not energy enough to do it, than to collect the good Orthodox ministers and deacons, and some others, from the neighboring towns, and have preaching and praying, and exhorting, at the meetinghouse, and at other places about the parish for three or four days?

2. Who does not perceive, that if that jealousy against Unitarians which we have taken so much pains to excite, should subside, and our people be left to their Bibles and sober reflection, and should learn the real sentiments of Unitarians besides, there would be great danger of our people's falling away from Orthodoxy, and into the ranks of Unitarianism? We know such lamentable cases have happened, and we have reason to fear will happen again. But what can better prevent the danger, which we apprehend from sober and calm reflection, than the impassioned declamation, the bustle and agitations that distinguish these meetings? And how much better it is, that people should be confirmed in the doctrines of Orthodoxy, by hearing ministers from all quarters maintaining them at the same time, than that they should run the hazard of falling into a dreadful heresy, by being left to study the Bible with no better guide than common sense.

3. These meetings afford an excellent opportunity to shew our religion to the world; and we are borne out by the example of some of the most strict and zealous among the Jews in our Saviour's time. They offered prayers in the corners of the streets, as well as in the synagogues, that men might see them, and know that they had religion. Now are there not many among us, who would not be suspected to have any religion, were it not for the multitude of religious meetings they attend? Are there not some among our most famous exhorters and most efficient revivalists, who, if they had been restricted to the old fashioned way of attending meeting only on Sunday and preparatory lectures, would not have been known to have any more religion than many other people? Nay, who, if they had been observed only in their ordinary intercourse with the world, would never have excited a suspicion, that they had any religion at all. Now, Mr Editor, is it not very reasonable, that those persons who "have *experienced* religion," but yet are too modest to display religious principle in their ordinary transactions, should have an opportunity to exhibit their zeal? a zeal, which, if it would not carry *them* to the stake, would induce them to lead others there,—a zeal that would support them in a work revolting to humanity,—a zeal that would enable them to engage boldly in the most hazardous undertakings; such as violating the peace of society, severing the ties of domestic union and harmony, teaching wives to forsake their husbands, and children to despise and condemn their parents. I call these things hazardous, because they who commit such things run the risk of disqualifying themselves for enjoyment in a state of rest and peace. Now it seems to me, Mr Editor, if your correspondent had viewed the subject fairly, and taken into consideration all the benefits to be derived from it, he would not have expressed such unqualified disapprobation of "these four days meetings."

Yours respectfully,

Sept. 5. Martin.

[For the Christian Register.]

MR HUNTOON'S SERMON AT BELGRADE.

Mr Editor,—This sermon, just issued from the press, has been published at the unanimous request of the Unitarian Society, at the ordination of whose minister it was delivered. The day of the ordination was very fine, and the church was filled to overflowing, Though the sermon and the other exercises were unusually long, they were listened to with the greatest attention and apparent delight. The sermon was written with a candid yet manly spirit, and delivered with great animation and effect. The preacher was 'bold for God and the truth.' Those who went to hear with views opposed to those held by Unitarians, must have had their prejudices in a great degree softened by listening to a discourse written in such a good temper and uttered with so much earnestness. The other printed sermons of Mr Huntoon, that we have seen, do not suffer by a comparison with occasional discourses of our popular preachers that are so frequently making their appearance, yet we think that this sermon is decidedly superior to either of them; and we trust it will afford high gratification to those into whose hand it may come.

Mr Huntoon took for his text John vi. 63. *It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.* After a very suitable and happy introduction he says "I shall now, as appropriate to the present occasion, inquire in what sense the *doctrine*, or the gospel of Christ, which it is the grand object of the Christian ministry to illustrate and enforce, is *spirit and life*." We quote the following passage from under the third head.

Intimately and inseparably connected with his spirituality, is the *unity* of God. Matter is indefinitely divisible. But our idea of spirit is that it is one simple, indivisible, unmixed essence; it is intellect, it is mind, wholly separated, [distinct] from material properties. It is to revelation that we are indebted for our knowledge of this simple, uncompounded unity of God. The mythology of the pagan world was built upon the spirituality of the One, infinite Jehovah. One of the first prohibitions of the Mosiac dispensation is, that God should not be represented under any bodily form, any graven image, or the likeness of any creature; that he was one mind; one infinite spirit, who alone, and without partner or equal, presided over all the departments of the universe. "Hear O Israel, the Lord, our God, is one Lord." "Thou shalt have no other God's before me." Behold the Heaven, and the heaven of heavens is the Lord's, thy God, the earth also, and all that therein is."

The same clear and distinct individuality of the Supreme God, as being *one spirit*, is every where preserved in the doctrine of Jesus and his apostles. In this great point he confirms what Moses and the prophets had written. He gives not the least intimation that the Jews had mistaken the meaning of their scripture, in receiving and worshiping God, who as one person, and one *only*, without associate, swayed the sceptre of universal dominion He perplexes not the mind of his hearers with distinctions, divisions, and separations in the nature of the object of their supreme reverence and attachment. He does not distract their minds with the incongruous, unintelligible mystery of a three one spirit; that is of one infinite, indiviseable spirit, being at the same time three infinite persons or distinctions. We hear never a word of the Jews being shocked at our Saviour, for preaching the doctrine of the *Trinity*. There is not a line in the New Testament, which intimates their astonishment at the promulgation of such a doctrine by Jesus Christ. Could such a doctrine, so contrary to all their previous notions of God; so utterly at variance with all the teachings of Moses and the prophets, have been taught at Jerusalem, in the hearing of the scribes and pharisees? by one too, against whom they were watching with sharp sighted animosity, that they might find occasion to accuse him, without calling forth a word of surprise or accusation. Would it not be reasonable to suppose that some inquiry would have arisen concerning a doctrine so *new*, and *strange* to a *Jewish* auditory? Yet we hear not a single lisp "how can these things be" either by friends or enemies, when Jesus preached the doctrine of the *trinity*, if he ever did preach it. How can this silence be accounted for? No one of any tolerable acquintance with Jewish history, would ever think of maintaining that the Scribes and Pharisees, or the common people of Judea in the days of our Saviour, or of an earlier or later date, were acquainted with such a doctrine. If Jesus taught it in the clearness or its advocates of the present day, the silence concerning it, both by friends and foes, is certainly a miracle, as great as any one recorded in the whole history of his life. Had a trinitarian of modern times, lived then, and preached as he now does, in the synagogue of Jerusalem or Capernaum, would it not have excited some surprise at least, in the minds of those who had never heard such a doctrine? Would it not have led to some discussion?—Would the Jews have had any need to procure false witnesses to raise an accusation against such a person, for violating the doctrine of Moses, on the fundamental principles of the law? It may be replied that Jesus did not preach this doctrine with all the clearness of some of its advocates at the present day. That the Jews did not understand him to preach such a doctrine, and did not therefore bring an accusation on that ground.—This is certainly the most easy way of getting rid of the difficulty. And we believe it is the solution of the fact; for we frankly acknowledge, that in all his teaching we cannot find this doctrine. And it is on this ground *first* and *principally*, that we regret it. To us it is *unscriptural*, and therefore without foundation, and without authority. To us the words of Jesus are "spirit and life," because they place before us the Father of the universe in the perfect spirituality and unity of his nature, in his sole and independent, all-sufficient majesty and glory. We believe him when he says, and as he says, "This is life eternal, that they might know *Thee*, the *only true God*, and Jesus Christ whom thou hast sent." B.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 17, 1831.

PRETENSIONS OF EPISCOPACY.

We are sometimes not a little amused at the language of Churchmen—those, we mean, of the "high school"—in maintaining the claims of Episcopacy. They speak of "*the Church*," as if there was no other church than the Church of England; and seem totally forgetful of the common ground, on which in this country at least, where happily ecclesiastical establishments are unknown, it must stand with all other denominations. Indeed there are not wanting those among them of the straiter sect, who urge pretensions, which at the present day, when Dissenters are multiplying in every form, are seldom heard of, or are prudently waived by their more moderate and therefore wiser brethren in Great Britain.

Among these pretensions we notice one, which we do not remember to have seen before, made by a writer of the last week, addressing himself to the "Editor of the Christian Watchman," and complaining of some expressions in a late article of that journal. Among other things, he inquires, "Do you believe, that the community,"—(meaning the Church of England)—which *first established, and still directs and controls the energies of the British and Foreign Bible Society*, is unscriptural?" Here is an assertion that the British and Foreign Bible Society is directed by the Church of England. If this indeed be the case, we can only remark, that that institution has widely departed from the very principle upon which it was founded; which recognized no one denomination of Christians more than another, but united all Christians of every name in one design of distributing "the Holy Scriptures without note or comment."

From the history of this Society by Rev. Mr Owen, its eloquent and devoted advocate, it appears, that "the primary occasion of all those measures, out of which grew the institution, was the scarcity of Welsh Bibles in the Principality of Wales; and that the *first suggestion* for the *general diffusion of the Scriptures proceeded from the* Rev. Joseph Hughes, a Baptist minister, and still one of its Secretaries.*

From its beginning in 1804 to the present day the Society has been composed of members of all churches and of all denominations; the only condition of membership being the payment of a guinea annually. Its first Secretaries, who have served, all of them, with great devotedness to its interests for many years, were the Rev. John Owen, an Episcopalian, the Rev. Joseph Hughes, just mentioned as having suggested the design, and the Rev. C. F. A. Steinkopff, a German Lutheran clergyman. Its Committee, to whom are entrusted its executive affairs and with whom the Secretaries are united, consists of thirtysix laymen; six of whom, by its constitution, "shall be foreigners, resident in or near London; half of the remainder shall be members of the Church of England, and the other half members of other denominations of Christians;" while every clergyman or Dissenting minister, who is a member of the Society, is entitled to attend and vote at the meetings. The numerous auxiliaries to the parent Society established in every part of the kingdom embrace all denominations. The funds, by which the institution is sustained, are of course derived from these various sources.

It is true, that its venerable President, Lord Teignmouth, is a Churchman, and that of its Vice Presidents are many Bishops and other distinguished members of the Establishment. This distinction is unquestionably proper, being due to the rank and character of most of those eminent individuals. But among the honorary Governors for life, so selected "for having rendered essential services to the Society," are the names of a Methodist, a Congregationalist or Independent, a Presbyterian, and more than one German Lutheran. With those, who have become life members by their own donations or otherwise, will be found the same diversity of religious sentiment, while from the annual subscribers and occasional benefactors might be collected all the names, except possibly of the Greek church, that divide the Christian world. Of such we should mention with special honor some "Friends" or Quakers, who were its early and decided patrons.

Now with what propriety can it be said, that the energies of an institution, whose officers, members and resources are derived alike from so many denominations, are controlled and directed by one? The assertion is contradicted by the fundamental principles of the Society, and by the whole history of its operations for now nearly thirty years.

Were anything wanting to prove how contrary to its spirit would be a control so exclusive, it might be found in the result of an absurd attempt, made at its last anniversary, to exclude Unitarians from the Society. The attempt was as futile as it was impertinent. The proposal was rejected almost by acclamation, and ended, as it should, in the disappointment, we will hope the instruction, of the few misguided zealots with whom it originated.

* See, for some interesting particulars upon this subject, the History above mentioned, published by Rev. Mr Owen in 1817.

CELEBRATION OF THE JUBILEE OF SUNDAY SCHOOLS.

The fiftieth anniversary since the establishment in Great Britain of Sunday schools, was celebrated on Thursday evening last in the Church in FederalStreet, by the Boston Sunday School Society. The interest of the occasion assembled a very numerous audience. Prayers having been offered by Rev. Mr Farley of Providence, an address was delivered by the Rev. E. S. Gannett. To this address, in common we believe with all who heard it, we listened with great satisfaction. It presented a judicious and highly interesting view of the origin, design and influence of Sunday schools, in which the excellence of the object, the simplicity of the idea, the efficiency of the plan, which, proposing much, accomplished much, and the benefits with which it is followed, scarcely more to the children who are its objects, than to those who teach them—to parents and to society at large—were ably exhibited.

Mr Gannett adverted also to the objections which had been urged against the system, especially as interfering with the duties of parents, or diminishing their motives to discharge them; and through the sectarian tendencies, to which the minds of children in such schools were exposed, unfavorable to their freedom, and thence to their religious progress. These objections were candidly considered, and, as we think, satisfactorily answered. We hope that this address will be published. A full historical view of Sunday schools both in this country and England may be at once instructive and interesting. Without disparagement of the high claims of Mr. Raikes, to whose virtues and philanthropic efforts Mr. Gannett paid a just and eloquent tribute, it appears, that before 1781, an attempt was made by Mrs Newcome Cappe, at that time a young lady residing in an obscure village in Yorkshire, to instruct young children on Sunday in a manner precisely corresponding to that, which has been supposed to originate with Mr Raikes, and has since been so widely and successfully extended through Europe to almost every portion of the Christian world.

A TRINITARIAN TRACT.

Some time after the publication of the "One Hundred Scriptural Arguments for the Unitarian Faith," a tract appeared with the title of "More than One Hundred Scriptural and Incontrovertible Arguments for believing in the Supreme Divinity of our Lord and Saviour Jesus Christ." It has been made one of the series published by the American Tract Society, though we believe it did not at first bear their imprint. The character of this tract was too obvious to need exposure; consisting of imperfect quotations and false interpretations of texts, with comments suited to such a use of Scripture, the work would defeat its own purpose with a careful reader. It has been again brought to our notice by a letter from a friend, whose remarks upon one of these '*Scriptural and Incontrovertible Arguments*' it may not be amiss to quote.

This tract was put into my hands by a zealous female in the city of New York. As she had been reading some of ours, and professed to be willing to read, and "wished to preserve a balanced mind"—(to use her own expression,) I readily agreed to read all she offered. On opening the tract, in her presence, I happened to cast my eye upon the 18th page, and noticed the 71st reason. Here the writer gives only the first part of verse 18 of John chap. 10, "I have power to lay down my life and power to take it again;"—leaving out the words at the close of the verse,—"this commandment have I received of my Father;" which qualify the preceding declaration of Jesus—and is a renewed avowal of his dependence on his Father; and bears most clearly upon the question at issue. I immediately expressed to this lady my astonishment at this attempt to misrepresent the declarations of the Son of God. She at first insisted it was correctly quoted. I requested her to turn to the bible. She read and found I was correct,—was confused and silent.

Our correspondent advises that this tract should be reprinted "with comments and developements from the beginning to the end." He thinks a service might thus be rendered to the cause of truth. We offer the suggestion for any one who has the time and disposition to profit by it.

DUELLING.

The account of the fatal duel between Major Biddle and Mr Pettis, in another part of this paper, appears to have excited very general feelings of horror and disgust. We are every now and then shocked by accounts of similar occurrences, chiefly in the South and West, to which parts of our country the practice of duelling has of late been almost exclusively confined. Yet even at the South and West, single combats of this kind, though tolerated, can hardly be considered as favored by public opinion. Some of the States we believe have discouraged duelling by declaring persons who take part in them ineligible to any public office. Such a measure ought to be adopted in all the States; and the crime of killing a person in a duel ought to be subjected to some disgraceful punishment not capital. For it is worthy of remark, that declaring the killing of a person in a duel to be murder, is a very inefficacious means of preventing duelling. Juries and judges in such cases cannot help feeling that the punishment is too heavy for the offence. Whether this feeling be right or wrong, and for our own part we cannot disapprove it, a conviction for murder very rarely, if ever, takes place where the parties concerned have conducted fairly and honorably. If a punishment milder, though equally disgraceful with hanging, were annexed to the offence, it would be much more efficacious, as it would generally be inflicted. We think also a law might be passed by Congress, which should expel every member of the House or Senate who engaged in a duel either as principal or second; and should declare any person in future taking part in one, incapable of holding any office under the United States.

We cannot but hope that the melancholy result of the affair between Major Biddle and Mr Pettis will lead to some measures to check this barbarous system of private warfare.

LATE PUBLICATIONS.

Liberal Preacher. The September number of this valuable publication was promptly issued. Our engagements have prevented our giving it an earlier notice. This number consists of two sermons. The first is by Rev. Joseph Allen of Northboro' on "Family Religion," and is a highly practicrl and useful discourse, from Proverbs iii. 33. "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." The leading sentiment of the sermon is, that whatever may be the rank or external condition and advantages of a family, it is made wretched by the wickedness of its members, and that a virtuous family, however low in rank or humble in circumstances, must be a happy family. This position is well sustained by a variety of appropriate illustrations. The preacher shows that the most poignant sufferings of life cannot be referred to poverty, pain, sickness, or bereavement, or to any of the common accidents of life. They spring from "moral delinquency or sin;" from the indulgence of bad passions and wicked lusts, from angry words and unkind treatment; whilst the virtuous, from the force of correct principles, and the good influences of domestic union, are soothed, supported, and made comparatively happy, under severe outward privations and bereavements.

The second sermon is by Rev. Edward Turner, of Charlton, on the conversion of Zaccheus, from Luke xix. 8. "And Zaccheus stood, and said unto the Lord, behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four fold." This is a lucid and able exposition of the true test of Christian conversion. The criterion or test by which we are to decide on the genuineness of conversion, or detect its spurious character, must be something of a deeper or more permanent nature than any or all the external forms that have been used. It must be something that cannot be used in common by the saint and the hypocrite. Practical godliness, the duties of justice and mercy in intimate union with and springing from a true reverence and love of God—these are the true test of Christian conversion.

LETTERS TO A MOTHER, *By the Author of Helen and Maria, Ellen, &c.* Boston, LEONARD C. BOWLES, 1831. pp. 67. 18mo.

These letters will repay perusal. Without attempting to survey the whole field of maternal duty, the writer offers her thoughts on some of the most important questions in education. Her remarks are practical, judicious, and clear. She particularly illustrates the importance of example, and shows how in face of all instruction to the contrary, parents may unconsciously make their children selfish, vain, and hypocritical. On the manners of children, a point seldom treated with the regard which it merits, her observations are excellent. Her ideas on the religious education of the young, which will be found on our first page, strike us as new. The two first letters of this book were published in the Christian's Manual, and we understand that the favor, with which they were received by many judicious readers, induced the author to increase their number and publish them in this form, by which we think she has rendered a service to the community.

RELIGIOUS AND LITERARY INTELLIGENCE.

Denominations in Ireland. A correspondent of the Southern Religious Telegraph, travelling in Great Britain, has sent home an account of the churches in Ireland, from which we take the facts, concerning which his information was probably correct. His remarks upon the cause and character of the secession of Unitarians from the Synod of Ulster, show that he has conversed with only one of the parties in the case.

The Catholics of Ireland may be stated at 6,000,000. Their bishops and priests are supposed to be about 3,000.

The Episcopalians have parishes 2,450; Archbishops 4; Bishops 18; Rectors, Vicars and perpetual Curates about 700; Assistant Curates about 550; members and supporters, say 1,000,000.

The Independents have about 28 ministers and churches. The Baptists are few. Their precise number, and the number of Quakers, Separatists and others, I have not the means of ascertaining.

The Presbyterians include several particular denominations. There is, first, the Presbyterian Synod of Ulster, having under its care 15 Presbyteries, 209 congregations, 112 ministers, and 47 licentiates. The number of their members is not published. Of these congregations 5 are in Connaught, 9 are in Leinster, and the rest in Ulster. Next to these may be mentioned the Presbyterian Synod of Ireland, or Synod of Associate Seceders, who have about 120 congregations. These and the Synod of Ulster differ in almost nothing. The licentiates of each are eligible to the vacancies of the other, and of late some overtures have been made, on one side at least, for a union of the two bodies, which I should hope might take place with advantage to both. After these there is the Reformed or Cameronian Synod, having the care of 25 congregations. Fourth in this order, there are the Original Burgher's Presbytery, being a branch of the Old Burgher's of Scotland, and having charge of 8 congregations.

Besides the Orthodox Presbyterians, of whom I have now given you some account, there is another division of 35 congregations with their ministers, who are Presbyterians in name and church government, but in sentiment are Unitarians. Of these congregations 10 are united under the Synod of Munster, and are almost all located in that province; 8 others, by a secession, near a century ago, from the Presbyterian Synod of Ulster, constitute the Presbytery of Antrim; the remaining 17 are a secession from the same Presbyterian Synod of Ulster, in March 1830, and have constituted themselves "the Remonstrant Synod of Ulster." The two last mentioned divisions are principally in the counties, Antrim and Down, in Ulster.

The Rev. Benjamin C. Cutler, formerly Rector of Christ Church, Quincy, Mass., but who for the last few months has been officiating at Leesburg, Va., has taken charge of the parish of Grace Church, Providence, R. I.

Society for the Propagation of the Gospel in Foreign Parts. The annual meeting of this venerable Society was held at Freemasons' Tavern, London, on the 28th of June. Among the persons present, were the Archbishop of Canterbury, the Lord Mayor of London, the Bishops of London, Chester, Chichester, Winchester, Landaff, Nova Scotia, and Quebec, and Bishop Bowen, of South Carolina; Lords Clarendon, Kenyon, and Bexley; Mr Justice Parks, Sir Thomas D. Ackland, Sir Howard Douglas, Sir John Malcolm, &c. The Archbishop of Canterbury presided. The Report states the objects of the Society to be the maintenance of a body of clergy, catechists, and schoolmasters throughout the several provinces of British America, and the diffusion of Christian knowledge among the natives of Hindostan; and that *one hundred and fortysix* clergymen are now employed by the Society. In Bishop's College, Calcutta, several students are preparing themselves for the propagation of the Gospel among the heathen; missionaries have there been instructed in the languages of the East; works upon Scriptural subjects have issued from its press, and some of the earliest students are laboring successfully in the character of catechist, and superintending large circles of native schools. The annual expenses of the Society exceed by many thousand pounds its present income, and the Managers, therefore, appeal to the British public for increased patronage. The meeting was ably addressed by the Lord Mayor, the Bishops of Winchester and Landaff, Sir Howard Douglas, Sir John Malcom, &c.

Episcopal Church in Boston. We express what we believe is the universal feeling of regret at the departure from this city of Rev. Alonzo Potter, late Rector of St. Paul's Church. By the dignity and urbanity of his manners, by the moderation with which he maintained the views to which he showed himself firmly attached, and by the general character of his mind, he had secured the respect of the whole community, while by his fidelity in the discharge of his clerical and particularly of his pastoral duties he endeared himself in the closest manner to his own congregation. The feeble state of his health has obliged him to resign his ministry, and many good wishes follow him to Schenectady, where he has been appointed Professor of Rhetoric and Moral Philosophy in Union College.

We learn from the papers that Rev. Benjamin F. Haskins, who was ordained a few months since over Grace Church in Piedmont street in this city, has resigned his place: and also that Rev. Joseph H. Price, of the Episcopal Church, has resigned his place as chaplain in the House of Industry at South Boston.

Plymouth County Bible Society. The annual meeting of this Society was held at Scituate on Wednesday 14th inst. After an able and interesting discourse, a plan was devised for supplying the county with Bibles and Testaments. We understand that the Society is increasing both in numbers and zeal; and we trust it will be instrumental of great and lasting good. The officers chosen were the Hon. Nahum Mitchell, of East Bridgewater, President; Rev. Charles Brooks, of Hingham, Secretary; Nathaniel Russell, Esq. of Plymouth, Treasurer, and Rev. Benjamin Kent of Duxbury, Agent.

Churches in the United States in 1831. It has been ascertained that there are now in the United States, more than 12,000 churches. The principal religious denominations are Baptists and Methodists, who have together 4484 churches; the Presbyterians have 1472 churches; the Congregationalists have 1381 churches; the Episcopalians are also numerous, and have 922 churches; the Roman Catholics have 784 churches: the Dutch Reformed 602 churches; the Friends have 462 societies; the Universalists have 298 churches; the Lutherans have 240 churches; the Unitarians have 127 churches; the Jews have 96 synagogues; the Calvinistic Baptists have 84 churches; the Swedenborgians have 73 churches; and the Moravians 56 churches.

Bowdoin College. At a late meeting of the Trustees of this institution, for the choice of a President, a vote was passed to act under the law passed at the last session of the Legislature in the State of Maine, leaving the validity of the law to be determined by a Judicial decision. On balloting for a President, no choice was made. The greatest number of votes was given for John A. Vaughn, Principle of the Female Academy in Hallowell. President Allen will probably submit the question of law to the Supreme Court of the Ssate,

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Washington College. William M. Holland, Esq. has been appointed Professor of Ancient Languages in Washington College, in the city of Hartford.

Hamilton College. The annual Commencement at Clinton, N. Y. was held on Wednesday, the 24th ult. The degree of A. B. was conferred on 9 young gentlemen; of A. M. on 14; and that of D. D. on the Rev. Timothy M. Cooley, of Granville, Mass.

University of Georgia at Athens. Commencement, August 3d. The degree of A. B. was conferred on 17; that of A. M. on 15; and that of LL. D. on Henry Jackson, late Professor of Chemistry and Natural Philosophy in this University.

SUMMARY.

Fortifications on Narragansett Bay. The Providence American gives the following account of these important and expensive works.

An extensive plan for the defence of the waters of the Narragansett Bay was projected and carried on to a considerable extent under the administration of Mr Adams. It embraced the erection of a battery at Fort Adams, another at the promontory on Canonicut Island, one at Tiverton Heights, and a dyke across the passage beiween Canonicut and the Narragansett shore. The estimated expenses of these works was 3,000,000 dollars. The sum of 780,000 dollars was assigned to Fort Adams, the only part of the plan which is now in execution.

The principal battery at the Fort embraces an extent of twentyseven acres, and is intended to mount 360 pieces of ordnance. The wall is of hammered granite, and is nearly carried to its intended height. It will accommodate two tiers of guns, and the whole rear is to be fitted to quarter about six thousand troops. The exterior presents an imposing appearance, and an idea of great durability and strength. On the north side of the battery ninetyfive guns may be brought to bear at once on a ship; a fact which establishes its good arrangement and effective force. About three hundred and fifty persons are employed to complete this stupendous work. When completed, it will perhaps form the greatest mass of granite building in this country.

Mount Auburn. At a meeting of the Horticultural Society, on Saturday the 10th inst. the Committee appointed to consider the expediency of consecrating this spot as a Cemetery, by religious services, reported that it is expedient to have the Cemetery consecrated by religious services, on Saturday the 24th Sept. inst. in the afternoon at Mount Auburn. If the day should not be fair, on the next fair day, excluding Sunday. The report was accepted, and the Hon. Judge Story was appointed to deliver an address on this occasion. Prayers will be offered by the Rev Messrs. Lowell and Pierpont, and an original hymn will be prepared by Rev. Mr Pierpont.

Lowell. The editor of the Salem Observer has made the following minute calculation as to the amount of cloth manufactured at Lowell in different portions of time: "There are from 12 to 14 millions yards of cloth manufactured annually—equal to 44,000 per day—3000 per hour—60 per minute—or a yard every second!"

The Observer gives the following account of the recent land speculations in Lowell.

"The Proprietors of Locks and Canals have sold, within seven years, $500,000 worth of land; and within the last four weeks, in amount $270,000, from 33 cents to $1,25 per foot. Speculations in land during the last few weeks have been great. Two lawyers bought a lot of seven acres for $14,000, and had the consciences to sell the same in a few days after, for $54,000. During the height of the speculation fever, a speculator accosted a countryman standing near the scene of sale, with 'Is that your lot, sir?' 'Yes sir.' 'What will you take for your bargain?' 'Twentyfive dollars.' 'T'is a bargain;' and counted him over the money, which the countryman pocketed and adroitly gave our speculator the slip, with *all right and title* he had to the land. Real estate has arisen on an average, within the last eighteen months, nearly 100 per cent. Some lots well situated for business, sold for 2 shillings per foot within six months, have, within three weeks, brought 75 cents per foot. Rents afford a greater profit here, than in any other town in New England."

The Prospects of the Season.—We have conversed with a gentleman who has recently made a tour of several hundred miles in this State, and into Vermont.—He represents the prospects of crops as very promising. Hay has been as abundant through the interior of the State as it has been in Rockingham county.—Corn never looked more promising than at the present time: it is about a fortnight earlier than common.—Rye has been somewhat blighted, and the crop is small. In our vicinity, apples are very scarce—but forty miles to the north of us, they are abundant. Potatoes are generally not so abundant as last year. The season has been such as will not fail to excite in the farmer, feelings of gratitude to Him who gives the early and the latter rain.—*Portsmouth Journal.*

Virginia Insurrection.—At the last accounts, (Jerusalem, Sept. 2.) Billy Artis, a free man, one of the principals, had killed himself, according to one report, and according to another that he did not die by his own hands. The testimony was strong and conclusive of a conspiracy, but not a general one. 14 out of 15 were condemned on that day. The Richmond Whig of the 8th inst. says: "We understand that several negroes attached to a rope-walk have been arrested at Norfolk, and the report is that they had confessed the purpose of rebelling and attacking the whites at church.

Gale in New Orleans.—A destructive gale was experienced at New Orleans on the 16th ult. A day or two previous, the wind, accompanied with heavy and almost unremitted rain, began blowing from the N. and N. E. with great force, and soon increased to the greatest gale that has been known in the country since the hurricane of 1812. Nearly all the shipping in the port were forced from their moorings, and some of them driven against each other and seriously injured.—Several persons were drowned in attempting to cross the [illegible] the city the devastation was not great: the Custom-House was partly unroofed; the side of a house and many chimneys in different parts of the city, together with fences innumerable, were blown down, and several beautiful trees in Esplanade and Canal streets were laid prostrate. The bathing establishment at the Light House floated off. The damage in river craft and rafts belonging to the lower mills is estimated at from 20 to $40,000. The sugar cane above and below the city is laid flat, and it is feared that the loss sustained will occasion the crop to fall short at least 40,000 hhds. Two thousand barrels of Lime were burnt; and another lot set on fire but soon extinguished. Apprehensions are entertained that two schooners, the Florida and Maria, seen on the Lake previous to the storm, are lost. The storm is said to have been felt about the same time at Mobile.

Sugar Crop. A New Orleans paper says that the sugar crop will fall short of forty thousand hogsheads, in consequence of the damage occasioned by a late storm in that place.

Floods at the South.—The newspapers from Mobile Al. Aug. 28, Savannah and Augusta, Geo. Aug. 27, Camden and Columbia, S. C. Aug. 27 and 28, contain numerous notices of the great rains and destructive inundations all through that quarter of the Union. The wharves at Mobile and Augusta were flooded and the cellars filled, and much damage was done to property in warehouses, while the crops generally were very seriously injured.

Hurricane in Cuba.—A letter received in this city, dated at St. Jago de Cuba, Aug. 16, gives the following information:—"A short but very severe hurricane was experienced at St. Jago de Cuba on the 13th August, from the North and North East for two hours, and one hour from the South. In the harbor it drove aground the brig Adamant, both masts cut, and abandoned. The brigs William, and Havana Packet, ashore, will be got off—several smaller vessels were capsized. The brig Fair American, Fox, of Portland, off the port, cut away her masts, and drove to leeward, anchored near Cabanas—was fitting jury masts, and would get up to St. Jago. In the city, some houses were unroofed, but the greatest loss has been in the country, where all the dwelling houses on elevated situations have been more or less injured, and some entirely destroyed.

"The Coffee trees have suffered materially, and the crop will in consequence be considerably less than was expected. The plantation provisions have also suffered. A few lives were lost, mostly blacks.

"The British ship of war Hyacinth, was in the Bite of Port au Prince during the hurricane, and bound there, but put away for St. Jago to repair some damage."

Cholera at St. Petersburg.—We have been favoured with the following extract from a letrer to a gentleman of this city, dated St. Petersburg, July 13.—"The Cholera Morbus had taken most dreadful hold of us here. From the 27th ult. to the 10th inst. there were 2850 cases, and during the last days certainly not less than 560 to 600 daily, with hardly a single cure; and the physicians are of opinion that it will go on increasing through the warm months. I made up my mind to quit the city and go down to Copenhagen; but now there will be no possibility of this. A cutter is cruising off Bornholm to prevent vessels coming nearer the shore than necessary, two Swedish brigs to prevent landing on their coast, and no one is allowed to go on shore at the Sound. The above data as to numbers attacked are from the official reports; and I have no idea that they comprehend all who have fallen victims to the disease; for many sick have wished to conceal the fact from the public authorities, fearing an interference of the Police. We have reason to fear that the vessels which arrive hereafter will be subject to great detention; for nearly 20,000 Russians, mostly labourers, have this week taken out their passes to leave the city: the working Russians at Constadt are so frightened that I should not, at any moment, be surprised to learn that they refused to labour on board the ships. It is dismal to walk through the streets, which are comparatively deserted: the Imperial Family, the Cadets, and nearly all, who are masters of their own movements, having left the city. Every individual whom one meets, looks anxious as if expecting that his turn would come next: we are unwilling to leave our houses without company."

Another letter states that the cholera had attacked the shipping. The captain, second mate, and several seamen had died from the American ship Heroine and one on board the Nye.—*Boston Daily Adv.*

Bank Notes. The Boston Courier says, "We are informed that the Hon. Joseph Story of Cambridge, Edward A. Newton, Esq. of Pittsfield, and Charles Sprague, Esq. of Boston, have been appointed by the Governor, commissioners to prepare and report to the Legislature a revision of the laws concerning the form of bank bills, and the plate from which they shall hereafter be impressed, and also to report such other measures as may more effectually protect the citizens of this Commonwealth against the practice of forging and counterfeiting bank bills."

Fatal Duel. A duel was fought in Mobile, Aug. 26 between Spencer Pettis, Esq. only Representarive in Congress from Missouri, and Major Biddle Paymaster in the U. S. Army. The first fire of both was effective. Mr Pettis died on the 27th, and Major Biddle on the 28th.

United States Bank. The net profits of the United States Bank, after deducting all its expenses, and all the usual reserves, were for one year, ending July 1. 1831. $2,935,000, or 8 1-2 per cent, per annum.

Georgia and the Cherokees. At a late session of the Supreme Court in Walton County, Georgia, Judge Clayton expressed an opinion that the Cherokee Indians have the right to dig gold on lands in their occupancy, notwithstanding the act of the last session.

Treaty with the Senecas, &c. By a treaty recently made by the Government of the Seneca and Shawnee tribes of Indians, forty thousand acres of land have been acquired.

Exportation of Specie. The New York Commercial Advertiser says that more than five millions of dollars in specie, have been shipped from New York to Europe, during the present season.

Alcohol from Bread. We recently stated, says the New York Courier, that a process had been invented, by which alcohol could be obtained from the vapour arising from bread while baking. We now learn from the London papers, that a patent has been taken out for this discovery, by a gentlemun of the name of Hicks, and that he has already raised an incredible large sum, for putting his invention into practice. A baker in the neighborhood of the place where these experiments are carrying on, has had the happy idea of putting up a sign, with the words, "*Bread sold here with the gin in it.*"

LATEST FROM EUROPE.

By the arrival at this port of the ship Georgia, on Wednesday, Liverpool papers to August 6th have been received.

England. The reform bill is still under discussion. Nothing of public importance has transpired. An additional grant has been made to the Queen, and a large sum ordered to be applied towards the education of the Princess Victoria, daughter of the late Duke of Kent, and presumptive heir to the crown.

France. A change has taken place in the French Cabinet. M. Perrier has resigned the Presidency of the Chamber of Deputies and M. Girod de l'Ain has been elected by a small majority. Marshal Soult has been appointed Minister of War and President of the Council, and changes have been made in the other civil departments.

Belgium. By the latest intelligence it appears that war is inevitable between the two divisions of the late kingdom of Holland. The Dutch army has marched towards the Belgic frontier, and the Belgians have 60,000 troops under arms, in good spirits and in a high state of discipline. It is said that France favors the Belgians, and Prussia the Hollanders.

Poland. There is no confirmation of the reported victory of the Poles over the Russians. The Russian advance guard under Prince Schachoff-shoi and Gen. Wirt were near Warsaw. The Governor of Warsaw had notified the inhabitants of the approach of the enemy and preparations were made for their reception. Every one capable of bearing arms was enrolled and no fears were entertained for the safety of the city.

MARRIAGES.

In this city, by Rev. Dr Jenks, Mr Jerome Merritt to Miss Sarah Juditn Jenks; Mr Lewis B. Rogers, of Plymouth, to Miss Harriet Pierce, of this city; Mr Daniel Copeland, jr. to Miss Hannah Eliza Colburn; Mr Henry Carnes, of this city, to Miss Eliza L. Center, of Bowdoinham, Me.; on Sunday evening, at Christ Church, by Rev. Mr Croswell, Mr Benjamin Dutton to Miss Sarah Ayres, both of this city.

By Rev. Mr Greenwood, Mr Robert Caldwell Mackay to Miss Charlotte Langdon, daughter of Giles Lodge, Esq.

In Roxbury, Walter Channing, M. D. of this city, to Miss Eliza Wainwright, of R.

In Taunton, Mr Joseph R. Hathaway, of Wareham, to Miss Sarah H. Caswell, aged 14.

In Wilton, N. H. by Rev. Abiel Abbot of Peterboro, Rev. Stephen A. Barnard to Miss Persis Burton, both of W.

DEATHS.

In this city, Mrs Frances Baker, wife of Mr Benjamin Baker, aged 25; Mr Jesse Dagget, 74, formerly of Attleboro'; Mrs Margaret H. wife of Mr Mathias Ellis, 35; Mr Edward J. Folger, 32; Mary Frances, daughter of Mr John Kuhn, 7 months; Mr George W. Appleton, in the 26th year of his age; he was a skilful engraver on wood and copper, and a portrait painter.

In Worcester, Dea. Moses L. Morse, aged 50.

In Fitchburg, Frances, wife of Ebenezer Torrey, Esq aged 28.

In Springfield, Jonathan Dwight, Esq. aged 88; Mr Washington Bangs, 36.

In Leicester, Mrs Mary Henshaw, relict of the late David Henshaw, Esq. and mother of the Collector of this port, aged 76.

In Oakham, Lucy, consort of Rev. D. Tomlinson aged 60.

In Portsmouth, N. H. Thomas Sheafe, Esq. aged 80; an eminent merchant.

[From the American Traveller by request.]

MR NATHANIEL FREDERICK THAYER.

Died in this city, on the 9th inst. Mr Nathaniel Frederick Thayer, of the house of Charles W. Cartwright & Co. aged 24 years.

He fell a victim to that merciless destroyer of a great portion of the human race, consumption, after an illness of 8 months, which he bore without a murmur or complaint—the consciousness of having endeavored faithfully to do his duty here, enabled him to meet death with a smile. He was a young man of vigorous intellect, powerful mind, an uncommon memory, and great business talent; the proper use of which, enabled him to meet and overcome those obstacles and difficulties which young men have to contend with who are left without fortune or rich and powerful friends to establish them in business. Young Thayer was fortunate enough to meet with one who knew and appreciated his worth; he was indeed without reproach; of unblemished morals, of severe application to his business and rigid punctuality in the performance of every duty, as well in the domestic circle as in the counting house. His energetic mind, bland and amiable disposition, secured the respect and love of all who knew him. In his death a widowed mother has been deprived of one who has cheerfully and faithfully performed the double duty of husband and son; brothers and sisters have lost the advice and protection of one whose whole life was devoted to their present happiness and future welfare. Why one possessing so many estimable qualities and having every thing around him that was calculated to make life desirable, should be taken from the world thus early in life is not for us to inquire; it is sufficient that a just and all-wise God has so ordered it.

REMOVAL.

BENJAMIN H. GREENE hereby gives notice, that the business formerly conducted under the firm of Wait, Greene & Co. will now be continued by him; and he would take this opportunity to inform his friends and customers, that he has taken the Store No. 124 Washington Street, formerly occupied by Mr L. C. Bowles, where he will be happy to wait on all who will do him the favor to call.

N. B.—Unitarian Sunday School Books, and other works relative to Unitarian Christianity will be kept constantly on hand.

L. C. BOWLES will continue the Publishing business at the same Store as heretofore.—He has in press

Plain Letters on Important Subjects—By Rev. Jonathan Farr.

The Sunday School Teacher's Farewell to his Pupils.

The Only Son—By the Author of 'My Early Days.'

American Moral Tales—By the Author of 'Evening Hours,' &c., being No. 1 of "Juvenile Library."

Sept. 17.

GRAY & BOWEN No. 141 Washington street

Have in press, and will publish in a few days, BIBLE STORIES Part I., containing stories taken from the Old Testament. By the Rev. S. B. Wood, B. A. From the London Edition. Also, ADDRESSES FOR SUNDAY SCHOOLS, with appropriate Prayers. by the Rev. S. B. Wood, B. A. From the London edition. Sept. 17.

REES' CYCLOPÆDIA.

A Set of Rees' Cyclopædia, warranted complete, may be obtained at this Office. Sept. 17.

"THESE FOUR DAYS MEETINGS."

The article in the Register of Sept. 3, on "These Four Days Meetings" is published as a tract. It may be obtained at this office for distribution, (if applied for immediately) at the low price of one dollar a hundred.

☞Orders for them promptly answered.

Sept. 3.

THE CHRISTIAN EXAMINER and GENERAL REVIEW—*New Series*, No. XVI, *for September*, 1831.—Just published by GRAY & BOWEN, 144 Washington Street.

CONTENTS.

Art. I. Old English Prose Writers—The Library of the Old English Prose Writers. Vol. I. Containing The Holy and Profane States, by Thomas Fuller; with some Account of the Author and his Writings.

Art. II. Opinions of Origen—Origenis Opera Omnia, quæ Græce vel Latine tantum extant, et ejus Nomine circumferuntur. Opera et studio Caroli Delarue.

Art. III. Dr Worcester on the Evils of Contention—Causes and Evils of Contentions, unveiled in Letters to Christians. By Noah Worcester.

Art. IV. Social Life—A Comparative View of the Social Life of England and France, from the Restoration of Charles the Second to the French Revolution. By the Editor of Madame du Deffand's Letters.

Art. V. Education for the Ministry—An Address delivered before the Society for Promoting Theological Education, June 5, 1831. By John G. Palfrey, Professor of Biblical Literature in Harvard University.

Art. VI. Noye's Translation of the Psalms—A New Translation of the Book of Psalms, with an Introduction. By George R. Noyes.

Art. VII. Stephen on Slavery—The Slavery of the British West India Colonies delineated, as it exists both in Law and Practice, and compared with the Slavery of other Countries, Ancient and Modern. By James Stephen, Esq. Vol. II. Being a delineation of the State in point of Practice.

Sept. 12.

TO PHYSICIANS.

THE BOSTON MEDICAL AND SURGICAL JOURNAL.—*Published weekly and monthly.*

The design of the Boston Medical and Surgical Journal is to offer to the Physician and Surgeon, in a convenient form, and at short intervals, facts and observations which will be useful in actual practice.

Its weekly form adapts it admirably well to the brief periods of leisure for reading enjoyed by active practitioners of the Healing Art, and enables the Editor to make it the earliest herald on this side the Atlantic, of newly-discovered remedies, of new and enlightened modes of practice, and in fact of all those lights which are shed and shedding so abundantly abroad on the advancing steps of Medical science. The Original Department is also enriched by many Communications of rare value; and, under the Boston Head, there is given a sketch of whatever of interest is going on in the Medical World. Every number contains sixteen large octavo pages, making two volumes a year of 420 pages each.

This Journal is also published on the 1st of every month in Parts, each Part comprising the numbers of the preceding month. These are stitched in a neatly printed Cover containing the Table of Contents, Medical Advertisements, &c., and are promptly forwarded to those subscribers who prefer receiving the work in this form.

The price for either the Weekly or Monthly Series, is $3,00 a year in advance, $3,50 if not paid within three months, and $4,00 if not paid within the year.

CLAPP & HULL, *Publishers.*

184 *Washington Street, Boston Mass.*

3teopis August 24

TRACT No. 51, *(First Series,)* A. U. A.

Just published at the Depository 141 Washington Street, Tract No. 51 of the first series of the American Unitarian Association, being "An Answer to the Question, Why are you a Christian? By John Clark, D. D. pp. 34. GRAY & BOWEN.

BADGER'S WEEKLY MESSENGER

Published in New York, by the former editor of the Zion's Herald, and Christian Advocate and Journal.—Price two dollars and fifty cents per year.

Subscriptions received by Whitney & Wise at their Book store 21 and 23 Cornhill, where specimens may be seen. Sept. 10.

LIBERAL PREACHER, *for Sept.*—Just published by L. C. BOWLES, 124 Washington Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for September, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 9. Containing a Sermon by Rev. JOSEPH ALLEN of Northborough, Mass., on '*Family Religion*,' from Prov. iii. 33; and another by Rev. EDWARD TURNER of Charlton, Mass., on '*the Conversion of Zaccheus*,' from Luke xix. 8.

WHITMAN ON REVIVALS.

Just published by GRAY & BOWEN, the *Second Edition* of "A Letter to an Orthodox Minister on Revivals of Religion, by BERNARD WHITMAN," pp. 58, 12 1-2 cents.

"To those who are desirous of seeing a faithful exposition of the modern policy with regard to revivals, which appear to be the 'last hope of the Orthodox;' of the manner in which they are *got up*, by frequent prayer meetings, whispering meetings, inquiry meetings, anxious meetings, four days meetings, visiting from house to house, and other machinery; of their unchristian fruits; of the absurdity of ascribing them to the "special influence of the Holy Spirit," and pronouncing all who oppose them, among whom are many of "the most distinguished of the Orthodox themselves," the enemies of Christ—this pamphlet will prove highly acceptable." August 24.

THIS DAY PUBLISHED by GRAY & BOWEN No. 41 Washington street, *An Abstract of Vaters' Tables of Ecclesiastical History*, by FRANCIS CUNNINGHAM. 3tis. August 24.

SELECTED POETRY.

[From Badger's Weekly Messenger.]

ON THE DEATH OF A MOTHER.
SOON AFTER HER INFANT SON.

There's a cry from that cradle-bed,
The voice of an infant's woe;—
Hark! hark! to the Mother's rushing tread;
In her bosom's fold she hath hid his head,
And his wild tears cease to flow;
Yet he must weep again,—
And when his eye shall know
The burning brine of manhood's pain,
Of youth's untutored wo,—
That mother fair,
With her full tide of sympathies,—Alas, may not be there.

On earth the tree of weeping grows
Fast by man's side, where'er he goes,
And o'er his brightest joys its bitterest essence flows.
But she from her sweet home
So lately fled away,
She for whose buried smiles affection mourns this day,
Hath tasted rapture undefiled.
She hath gone to her child,—she hath gone to her child,
Where sorrow may never come.

He was the precious one—
The pray'd for,—the ador'd,—
And from each rising sun
Till night her balmy cup of silence pour'd,
For him the paths of knowledge she explor'd,
Feeding his eager mind with seraph's bread,
Till intellectual light o'er his pure features spread.

But, ah! he bow'd to die,
Strange darkness seal'd his eye,—
And there he lay, like marble in his shroud,
He, at whose infant might even trembling love was proud.
Yet she who bore him shrank not 'neath the rod,
Laying her chasten'd soul low at the feet of God.
Now, is her victory won,—
Her strife of battle o'er,
She hath found her son,—she hath found her son,
Where death is a king no more.

She hath soar'd to see how bright doth shine
In eternity's sphere that lamp divine,
Which here 'mid the storms of earth severe,
She tenderly nurs'd with a mother's fear:—
Forgot all her toils,—
The pang hath left no trace,—
When memory treasureth in heaven its spoils,
These find no place.

Mothers! whose speechless care,
Whose unrequited sigh,
Weary arm, and sleepless eye,
Change the fresh rose-bud on the cheek to sickness and despair,
Look up! look up! to the merciful sky;
Earth may not pay your debt, but your record is on high.
Ye have hung in doubt o'er the plants that drew
From your stream of life their mighty dew,
Ye have given with trembling your morning kiss,
In tears have ye sown,—but shall reap in bliss;
The mother's tears,—the mother's prayer,
In faith for her offspring given,
Shall be counted as pearls at the judgment-bar,
And win the gold of heaven.

Hartford, Conn. July, 1831.

ORIGINAL ODE.

Sung at the recent celebration of our National Independence at Charleston, S. C. by the Union Party, and ascribed to the pen of a clergyman of Charleston, a native of New England.

Hail, our country's natal morn!
Hail, our spreading kindred born!
Hail, thou banner not yet torn,
Waving o'er the free!
While, this day, in festal throng
Millions swell the patriot song,
Shall not we thy notes prolong,
Hallow'd Jubilee!

Who would sever Freedom's shrine?
Who would draw the invidious line?
Though by birth one spot be mine,
Dear is all the rest;—
Dear to me the South's fair land,
Dear the central Mountain-band,
Dear New England's rocky strand,
Dear the prairied West.

By our altars, pure and free,
By our law's deep rooted tree,
By the past's dread memory,
By our WASHINGTON;
By our common parent tongue,
By our hopes, bright, buoyant, young,
By the tie of country strong—
We will still be ONE.

Fathers! have ye bled in vain?
Ages! must ye droop again?
MAKER! shall we rashly stain,
Blessings sent by THEE?
No! receive our solemn vow,
While before thy throne we bow,
Ever to maintain, as now,
"UNION—LIBERTY."

MISCELLANEOUS.

FIRST CHURCH IN NEWBURYPORT.

We select the following interesting notices of the First Church in Newburyport and of its ministers, from Rev. Dr Lowell's sermon lately preached at the ordination of Mr Fox. Our readers will perceive, that they are taken from the address to the members of the society at the close of the discourse.

Brethren and Friends of this Religious Society! I deem it not improper to say that it has given me no small satisfaction to be called to address you on this occasion. Descended,—with only one intervening, for more than a century,—from your first minister; related, not remotely, to the second; and enjoying an affectionate friendship, of many years, with the last, I feel myself connected with the foundation of your society, and with every period of its history, and thus associated with you in bonds of more than common fellowship.

One hundred and five years ago, in a small building surrounded by a few huts, the residence chiefly of fishermen, in that part of Newbury which bordered on the sea, and in the depth of winter, a council was assembled to sanction the formation of a new church, and to ordain its minister. That church, then the third in Newbury, now the first in Newburyport, was the church, which, at this beautiful season, in this commodious temple, and in the midst of a large and populous town, is to receive its fourth minister. It was not without opposition, from the parent church,* that the parish "by the water side," as it was called, was formed. It was small and feeble, and there seemed to be much probability in the prediction that its existence would be of short duration. The prediction was not verified. It obtained a minister, who, from the character given of him, had higher claims, but who was rewarded for his self denial and sacrifices, by being permitted to witness the growth and prosperity of his parish, till it was the largest and most flourishing in its neighborhood. The tree "planted by the rivers of water" took root, and grew, and put forth its branches, and bore fruit.—Its leaf has not withered.

Of the first minister, it becomes me not to speak, but in the language of another. For your sakes, as well as my own, I will not refrain from saying that he is described by one who knew him well, and was himself one of the most eminent men of his day,† as "distinguished as a scholar and a gentleman," "acquainted with the polite arts and sciences," "of great reading and extensive knowledge," as "zealous for the honor of God, and the salvation of precious immortal souls," as devoted in his pastoral duty, faithful in his attention to the sick and afflicted,—having talents peculiarly adapted to the discharge of this office—and as evincing, in his last moments, "in a most affecting manner, the interest which his people had in his heart," when reason had left its seat, and the heart only could dictate the language of affection. It is also said of him—and I mention it by itself, that it may be prominent, in these days of exclusiveness—that "he was a lover of good men, though of different denominations and differing sentiments." I mention it by itself, too, that I may further say that, in this respect, this church, *and this alone*, of all the churches with which it was associated in the early part and middle of the last century, has remained consistent from its first foundation. There was at one period, on this river, a galaxy of wise and good men which shed upon the churches the mild beams of Christian charity. These wise and good men are gone, and all except in this church have been succeeded by those, who, however much they may have of their wisdom and goodness, have not their liberality. Of the churches which attended the ordination of the first minister only one, and of those which attended the ordination of the second minister only one would have been present, if invited, on this occasion. Times indeed have changed, but men have changed with them. There are probably few, if any, who hold the distinguishing opinions of the Calvinistic fathers of New England; or of their Arminian successors. Of the two great parties in the Congregational Church, the relative position, as far as I know it, is about the same as it was formerly, and charity is the same thing now that it was then.

Your second minister was probably known to many of you. I knew him well, and can bear testimony, as all who knew him can do, to his good sense, his manly independence, his firm, unbending integrity, his warm affections, his liberal spirit, his singular disinterestedness, his piety, strikingly exhibited in his patient endurance of the distressing malady which terminated his life. I can bear testimony, too, to the kindness and sympathy and generosity, of his people, whose kindness and generosity, indeed, through the whole period of their existence as a society, have kept pace with their charity.

Of the last minister, I may only say, that he retires from his ministry respected and beloved, having "the testimony of his conscience, that in simplicity and godly sincerity he has had his conversation in the world."

Brethren! I have spoken freely of your history, and I have felt that I had a right to do so. I stand among the graves of my fathers of many generations, near the spot which to filial affection is consecrated as the birth place of a parent, and have an interest in the welfare of your society, which, I may be permitted to say, is not inferior to your own.

* The first church in Newbury. † Dr Tucker.

THE POPE AT ROME.

Several of the political and two or three of the religious journals of the country maintain correspondents abroad, whose letters afford a better view of the present condition of foreign lands, than can be found elsewhere. In Rochester N. Y. the Daily Advertiser and the Republican are both enabled in this way to gratify their readers. From the former we quote a description of a scene which took place in the Pope's private chapel at Rome, and from the latter some remarks on the decline of the papal power and resources.

I went the other day to look at the strange things to be enacted in the Pope's private chapel, on the Quirinal Hill. On approaching the Palace, the first objects that attracted my attention were a multitude of plain red coaches with servants in shabby livery, flying about in every direction, going out and coming in, and principally engaged in gathering up and bringing in poor priests and prelates, in preparation for the approaching ceremonies. The pope has forty of these red coaches in his service. His own equipage, however, is magnificent beyond description, and it always requires six horses to draw his Holiness. At the Portal of the Palace I found a small body of Swiss guard, some with spears, and dressed in tri-colored ancient costume, with slashed doublets and hose, and a quadruple ruff around the neck. Another body of these men were formed in open column from the outer door of the chapel, through a large anti-apartment to the chancel. Through the ranks of these guards, the Cardinals, about forty in number, marched into their respective places in the chapel. They came in, one by one, with great pomp and ceremony—each being preceded by a priest, who bore his red cap, and followed by another who bore the train of his robes. On arriving at the front of the altar, it was necessary, of course, that he should kneel for an instant—which however, did not cost him much trouble, as he was assisted by his attendants both in getting down and getting up. When seated, a priest sat at his feet to hold his hat and a little toy crown, and to adjust his robes for the various movements and positions required in the exercise of the morning. Several personages of the Pope's personal and political household made their appearance in black court dresses, and wearing steel swords.

When every thing was ready, the Pope entered from the Palace by a private door. Before him marched one of the household bearing the golden tiara, for he wore the mitre. He was followed closely, by two cardinals, who bore the train of his robes, and he was attended on entering by many priests, prelates and others, all having their appropriate office—among them were the mace-bearers, and an officer bearing the dignified appellation of *the* Roman Senator. At the moment of his entering, twelve officers in uniform, all young noblemen, with drawn swords, formed a semi-circle around the doorway of the chancel. On passing the altar, the Pope stopped to kneel; one attendant taking off and putting on his mitre, others adjusting his robes, and others assisting to ease him down and raise him up. When the Pope was seated on his throne, which is erected on the side of the chapel near the altar, the cardinals began a procession and presenting themselves before him in succession had the honor of kissing his hand, which his Holiness graciously extends to each in turn, covered however with the golden hem of his garment. After this ceremony, the religious exercises are commenced. The officiating priests always knelt before the Pope at the commencement and close of every separate service. When the Pope would condescend to look into a book, it was held before him by a canon kneeling. Whenever any of the numerous retinue on service had occasion to pass before the Pope, as happened almost every instant, it was never done without kneeling. Three separate times incense was offered before the throne, and to him that sat upon it. A canon, who was entitled to this inestimable privilege on account of the peculiar part which he bore in the ceremonies, prostrated himself, *tandem*, before the Vicegerent, and devoutly kissed his red slipper—which was as near the holy toe as he could come. The same thing was done by the Monk, who had the honor to preach before him, immediately before mounting his pulpit. After the sermon, a priest kneeled before the Pope and prayed, at the close of which the latter rose and graciously bestowed his blessing on the kneeling multitude around him, simply by stretching out his right hand and shaking the benedictions off from the ends of his fingers. High mass was celebrated, and at the end the Pope embraced three cardinals with a *Pax tecum*, and through them, by the same form, it was transmitted to the rest of the cardinals.

The Pope then left the throne and the chapel with the same circumstatnce with which he had entered, and immediately made his appearance at a balcony of the Palace, which looks out on the great square of Monte Cavallo. Ten thousand persons were assembled in this square, including soldiers, and the whole mass dropt instantaneously on their knees, as his Holiness presented himself at the window. In this position they received his benediction, shaken off in the same manner as before, from the ends of his holy fingers—about which, blinded I suppose by heresy, I could discover nothing remarkable, except the flashes of light which shot out from a brilliant diamond which he sported on his hand.

I ought, while on this subject, to add, that Catholicism in this country is a vastly different thing from what it is in America. So far as I have observed it there, it seems to have been purified in crossing the Atlantic—at least it has been by coming in contact with our institutions. Certain it is, that it exists among us, relieved of many of the absurdities and superstitions which belong to it at Rome.

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The unequal distribution of fortune in Europe, is nowhere more apparent than at Rome, and the contrast between splendid wealth and abject poverty is no where more flagrant. The private palaces at Rome, and the villas in the environs, are in a style of princely magnificence, scarcely exceeded any where. The nobility, who are mostly indebted to the Pope for their titles and honors, are in general extremely tenacious of every thing which relates to their personal and family dignity. They are by no means extravagant in their ordinary style of living, beyond what appears in their palaces and their equipages. The latter particularly are very superb, and the public show which they make is of course very imposing. Those, however, who compose this class are generally intelligent and well informed, and although they are intrenched behind a very formidable etiquete, yet it is quite possible to approach them by the proper way. They are lovers of the fine arts, and if any of them are not, it is at least fashionable to patronize them. This is well so far. Yet one cannot help seeing that here, as elsewhere, the poverty of the poor is in very exact proportion to the wealth of the rich. The number—not of poor merely—but of paupers in Rome, is very great; and these are the kind of persons who are devoted to the interests of the Pope, as long as his means of charity hold out.

Rome has no trade—no commerce—no business, ineeed, of any kind, worth the name, except what is sustained by the presence of strangers. Much the greater proportion of a population of 160,000 is supported wholly by the concourse of foreigners, principally English and American, who resort to Rome, either casually as travellers, or as amateurs of antiquities and the arts. The present troubled condition of the country has, of course, very considerably dried up the resources of the artizans, traders and common people, and distresses and complaints are abundant. On the day of my leaving Rome, the Pope had interfered by proclamation in behalf of tenants, and ordered, of his mere clemency, that those who were unable to pay their landlord should, neverthless, not be disturbed in the peaceable possession of their landlord's estates, for the space of one year!

Nothing could be stronger than the contrast between the priesthood of this country, and those who minister in sacred things in our own. The lower order of priests generally have not the means of indulgence—at least of making a show of immorality. Many of the higher ranks set the very decencies of life at defiance.—The liberties which many of them allow themselves, especially the Cardinals, as if in revenge of the restraints which the canon law seeks to but does not impose on them, are too common and too notorious to be matter of surprise here, or even of remark. With many of them in Rome, the clerical character is lost in that of the politician or the statesman. Nothing indeed which ever belonged to the priest is retained except the dress, and that is modified. Nearly the whole civil and political administration is, of course, in the hands of ecclesiastics. They fill nearly all the important offices of state, from that of prime minister, who is always a Cardinal, down to the judges of the civil and criminal law, who are always priests. Like their master, the Pope, however, they retain their spiritual authority, while adding to it temporal power. After having said thus much of this order, I ought to say that there are examples among them of the most sincere and devoted piety—of men, who in the midst of all the absurdities of system and all the corruptions of practice with which they are surrounded, maintain a singleness and purity of heart towards God and men.

The political authority of the Pope is not as arbitrary and omnipotent as has been generally supposed. In the best of times he lives in constant fear of dying by the hand of violence, or being taken off by poison.—There is no longer any doubt, although the fact has been sought to be concealed from the public, that Pope Clement 14th died of poison, taken in receiving the eucharist.—Generally, too, he finds himself in the hands of his Cardinals, who are his legal advisers, and some faction of which always contrives, for the time being, to direct all public measures according to their own good will and pleasure. At present his power is less than usual. He is little better than a prisoner in his capital. Even the thunders, which once broke from the Vatican with such mighty force, have lost their terrors, and I have been surprised, especially since I left Rome, and while in the country of the Constitutionalists, to hear with what freedom the character and pretensions of the Pope are scanned, even by good Catholics. The language of their placards and proclamations, posted on the walls of the cities, could hardly be exceeded in freedom and severity by the rankest Protesttants. They have gone so far as to borrow epithets and hard names, to apply to his holiness, from the lips of the reformers.

AIR IN SLEEPING ROOMS.

Among the generally unknown causes of loss of health is the respiration of impure air. In a former section, some notice has been taken of the qualities of air. We have seen the number of cubic inches which must visit the lungs in a measured time to continue the blood in a healthy action. The congregation of many persons in one apartment, especially when artificial light, in great quantity, is permitted, is a cause of more maladies than is commonly supposed. Three causes, in such case, combine to destroy the fitness of the air for respiration. The animal heat of the assembly, the lights, and the breathing of the same air again and again. There must be such assemblies. The remedy is proper ventilation. The smoke of lamps has frequently occasioned death. No lamp is properly trimmed if it emit anything more than a pure bright flame. It is a common practice to keep sleeping apartments shut up. If there be several persons in a small room which has been shut up for several hours, it would be shocking to know, how often they must breath again and again the same air, and how unfit it is to be breathed after it has once visited the lungs. Add to this the impurity of the air, which is continually in contact with the furniture prepared and constantly used for sleeping, in an unaired apartment. It is not mere nicety, or fastidious delicacy, which requires that the pure air should be admitted where the human lungs are in action, but it is a law as old as the creation of man, and cannot be disregarded. A skilful observer might select among many, from the appearance of the countenance, those who have just left an apartment in which they have been respiring for hours a spoiled atmosphere. No doubt that this cause, long continued, so affects the whole mass of blood as to bring on many diseases. If pure air be peculiarly necessary to any class of persons, it is so to children. We believe a more useful suggestion could not be made on the subject of health to the whole community than to invite them to respect this law of nature. that there cannot be perfect health where the air is impure; and that this applies especially to apartments appropriated to sleep. Visiting friends are often put into sleeping apartments which have not been opened for days and weeks: this is far enough from kind treatment, however innocently it be done.*

* One of the most common, and most annoying discomforts in our country is the bad state of the sleeping apartments in which travellers are obliged *to attempt* to repose. This is occasioned, not so much by the sort of bed which is used, as by the ignorance that pure air is essential to comfort and to health

SIR PHILIP SIDNEY'S DEFENCE OF POESY.
SELDEN'S TABLE TALK.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Vol II. Containing Sir Philip Sidney's Defence of Poesy and Selden's Table Talk. With some account of the authors and their writings. Edited by the Rev. ALEXANDER YOUNG.

Extract from the Editor's Preface.

"The claims of Sir Philip Sidney and John Selden to a place in the Library of Old English Prose Writers, it is presumed no one will question. *The Defence of Poesy* is certainly one of the purest and most brilliant gems in the coronet of English literature; while the *Table Talk*, for its admirable good sense, its shrewdness of remark, and its accurate delineation of men and manners, stands without an equal in the class of writings to which it belongs."

Extract from the Retrospective Review.

"If ever there was a work more than most others calculated to delight and benefit general readers, and at the same time less than most others known and appreciated by them, it is *The Defence of Poesy*. It is perhaps the most beautifully written prose composition of the Elizabethan age, impregnated with the very soul and spirit of poetry, and abounding with the richest adornments of fancy. The excellencies of this admirable Essay are equally conspicuous, whether we regard the purity and simplicity of its style, the strength and soundness of its reasoning, the rich fervor of its eloquence, or the variety and aptness of its illustrations. In short nothing is wanting to make *The Defence of Poesy* a piece of writing that, in a similar space, is not to be parallelled in our language."

Dr Johnson remarks, "A few of the French *Ana* are good; but we have one book of that kind better than any of them; Selden's Table Talk."

H & B. have also for sale, the first volume of the same Library, which contains Fuller's Holy and Profane States. The third volume will comprise the Miscellaneous Works of Sir Thomas Browne, including the whole of "The Religion of a Physician," and the treatise on "Urn-Burial." Sept. 3.

LETTERS TO A MOTHER.

Just Published by LEONARD C. BOWLES, No. 124 Washington-street, *Letters to a Mother*. By the author of "Helen & Maria," "Ellen," &c.

Sept. 3.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. IV.—No. 3—(New Series.) For September, 1831.

CONTENTS.

Christian Repentance—Its nature and importance; In what sense Christ was the image of God; What constitutes a man a Christian; Moral Preaching; Unitarianism in the West—Third Letter from a candidate for the Ministry; Prevailing ignorance in regard to facts and principles affecting the interpreation of the Bible—Letter from a Clergyman; The essential faith of the Universal Church deduced from the Sacred Records—By Harriet Martineau—London, 1831 Unitarian Ordination.

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Just published at this Office, and by HILLIARD GRAY & Co. "A Sermon delivered before the Congregational Society in West Bridgewater, 27th February, 1831, the Lord's-day after the interment of their Minister, the Rev. John Reed, D. D. By R. M. HODGES, Minister of the First Congregational Society in Bridgewater." July 2.

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